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The Student volunteer





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The Student Volunteer

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No. 4.

AN APPEAL FROM INDIA (ABRIDGED).

BY ROBERT P. WILDER, M. A.

We have sought to let the various sections of India speak for themselves, as the needs are voiced by individual missionaries. When quoting the very words of missionaries, we have used quotation marks but omitted names. Most of the letters received express the urgent need of workers by showing how few of the vast masses of heathen are as yet reached. Some urge to immediate effort, because of the special signs of the times. In some quarters, theosophical and sceptical writings are increasingly read. Several speak of a revival of Hinduism as a patriotic measure, while others mourn the prevalence of a spirit of apathy and indifferentism.

As we now consider the needs of some special sections of India, let us volunteers ever remember that the quality of the workers is vastly more important than their number. Most touchingly has this been emphasized by some who are in sore need of help. One writes: "Nothing so much needs to be recognized by those contemplating giving themselves to God for work among these people as this, that it is *only as they allow God to give Himself to them to work through them that anything can be accomplished.*"

I. Madras Presidency. This Presidency was the first to be occupied in modern times, and great progress has been made. According to the census of 1891, there were in Southern India 865,528 Native Christians of all denominations, showing an in-

crease, in the decade, of 22.7 per cent., while the population advanced during the same period by 15.2 per cent. The Christians are one in forty of the total population, but one out of every twelve graduates is a Native Christian. Yet even this best worked of Indian fields needs more laborers. In the city of Madras and its immediate neighborhood, thirty-two workers are urgently wanted by ten different societies. There is special need for workers among the educated classes, which in this Presidency are more numerous than anywhere else. To reach them at once is of the utmost importance, and many of them are accessible to Christian influences, if these are brought to bear on them with tact and sympathy. There is need of special workers to supplement and follow up the work of the Christian colleges. Many of the students, through the influence of their college, come to have more or less sympathy with Christianity, but in many cases their professors have not time for the personal dealing that is necessary. There is need also of following the men up after they leave college.

Madura District has one missionary to about 50,000 people. In some districts, the people are hardly touched by Christian influence. A revival of Hinduism has been greatly fostered by the Chicago Parliament of Religions.

Travancore. "In this best served district of all India, we could easily do with ten times the number of workers. The hill tribes are scarcely touched. We need badly special men to deal with Mohammedans and the educated classes."

II. Bombay Presidency. There are twenty-one colleges and professional schools in this Presidency. Of these, only one is under Protestant Christian control. Of the 186 Professors in these institutions, only 44 are Christians. A yet more significant fact is that of the 3189 students, only 35 are Protestant Christians. In nineteen of these institutions, there is no Christian work. One of the two remaining is Roman Catholic. In 76 high schools of the Presidency, there are 6394 scholars in the two upper classes. Of these, only 85 are Christians.

In the British and Feudatory Territories of this Presidency, there are 40,303 villages, and the population is 26,916,358—about equal to the population of England.

Bombay City presents a great need for the work among educated Hindus and Mohammedans; also among the Parsees, who number over 47,000. The latter have no sense of the value of spiritual things. Their prosperity, their energy and the prospect of advancement have made many of the younger men materialists. In other cities of the Presidency, and in Feudatory states, there are 29,000 more. "Workers among English-speaking Parsees should be well educated, and should have a strong personality to pierce the crust of indifference and worldliness. The ranks of Parseeism are yet unbroken save in a very few instances."

Kutch, said to have the population of Uganda, has never had a missionary. In *Wadhwan*, a missionary writes: "The people listened splendidly. They have never heard before in some cases, in others possibly once. There are hundreds of villages of aboriginal races as reachable as the Fijians were, and with little or no religion to destroy. *In a few years, these will have become Brahmanized*, and then work among them will be like knocking our heads against a stone wall. A Government official of the district entreats us to send men there, promising every assistance in his power, and we cannot move. Why? For want of men. We could keep two or three men busy at nothing else than translating and writing. The Bible revision is not expected to be finished in any one's life-time, and all for lack of men. We have one man to do the work of a minimum of six in Surat alone."

III. Central Provinces. Of the 13,000,000 in the Central Provinces, 2,500,000 are reported as belonging to aboriginal tribes. The larger towns take up most of the time of the few workers, and the mass of the people are practically untouched. Only eight of the eighteen districts are in any sense properly occupied. The Central Provinces are backward and not

very literary. Their one revival, lately, has been a cow protection movement, which has been very popular even among some of the educated. Spencer's works are largely read.

IV. Bengal. Bengal and Assam have a population of 80,000,000, more than twice that of the United Kingdom.

Calcutta. The north and west suburbs of Calcutta are practically unoccupied except by women workers. On the east of the city there is a large population of the lower classes—about 150,000—with no systematic work among them. On the west of Calcutta is a river, and on the east a canal; both of these are crowded with boats worked mostly by Mohammedans; among these no one is working.

Chota-Nagpore. The district of Palaman, with 750,000 inhabitants, has not a missionary or native preacher. Among the tributary states none are occupied with the exception of Gangpur, and Chota-Nagpore has still more than a million heathen without the slightest touch of the Gospel.

Behar. "I believe Behar is the most neglected part of India. Leaving Patna out of account, for all this large province, with its vast population of 24,000,000, we have only six European missionaries to the heathen. Quite half the Province is as much heathen as any other part of the world, having never yet even heard the sound of the Gospel. The need of workers is tremendous and the darkness is awful."

V. North-west Provinces. Nearly every Government district of the North-West Provinces has at least one missionary, but in some districts of from 300,000 to 800,000, there are only one or two ordained foreign missionaries; for example, Etawah has about 800,000 inhabitants, and the working force is one ordained foreign missionary, and one ordained native minister.

Ballia, one of the districts, is entirely unoccupied; the population is 924,763. It was the worst of all N. W. P. districts, two years ago, for cow-protecting agitation. The people are almost all villagers.

Fatehpur. One man and his wife are the only mission-

aries among 750,000 people. "Only the city and a few adjacent villages are being reached. The great need is for evangelists *filled with the Spirit*. Religious apathy is what is met on every hand. The temples and mosques all through the district are in a tumble-down state. The young men profess to be what their fathers were, if they only knew what that was."

Kumaon District—Almora. "There are five missionaries (two men and three women) to 250,000 people. This district has mountains reaching from 4000 to 10,000 feet, intersected by deep valleys. Many houses are perched high up on these mountains, and, to reach these dear people with the gospel, we need as many workers as you would require for three or four times the population of the great cities on the plains. I would like to see two more workers for evangelistic, one for medical, two for industrial, and one for literary work. They should all be men able to bear the roughness of mountain life."

Oudh. "The large ingatherings of the Methodist Episcopal Mission in the N. W. P. and Oudh, have been mainly from two classes. Consequently, large sections of the community are yet unreached. In order to reach the people, and especially the women for Christ, we must send out women evangelists, two by two, who will go from village to village, training converts and preaching the gospel. The calls for women in this line are almost unlimited, and the need of the people is most pathetic.

VI. Rajputana. This large territory has a population of over 12,000,000, with only twenty-four European missionaries at work. "All large towns in Native States should be occupied by European missionaries. To do this effectively, I should say a dozen more men are needed. The Arya Samaj is active in propagandism." Numbers of the people, on the other hand, cling tenaciously to the old rites of Hinduism.

VII. Punjab. The Punjab, including thirty-five Native States, and adding Kashmir, has a population of 20,000,000, of whom 10,500,000 are Mohammedans, 2,000,000 Sikhs, and the

rest Hindus. The Sikh race, allowed to be the finest in India, is found only in the Punjab. So great is the need, that towns and villages, at no great distance from the oldest mission stations, can scarcely be said to be evangelized. One brief visit a year to a village or town, does not evangelize that town or village. There are hundreds of villages where even less is being done. Many of the thirty-five Native States are practically unworked, and where work is going on in them, it is in many cases not regularly established.

Ferozepore has one missionary to 140,000. In this district of five thasils (counties) two are wholly unoccupied. A lady doctor and two nurses are needed for the women's hospital. For five of the larger towns, twenty evangelistic workers are wanted. The medical work in this district has made the mission widely and favorably known. Wherever the doctor goes, the evangelistic work meets with a favorable reception.

Kashmir. The population of Kashmir proper, that is the Jhelum valley and the adjacent valleys, is about 3,000,000. A very small portion of Kashmir is occupied.

Before closing, we would emphasize one important line of work—*Christian Literature*. There are 15,000,000 persons in this empire under instruction, or able to read and write. About one million a year leave school; of these, 925,000 are totally ignorant of Christian truth. Hence, all will see the importance of publishing and distributing Christian literature. Christian books and tracts may be compared to ammunition which enables a soldier to strike those who are otherwise far beyond his reach. For example, the Rev. J. F. Ullmann's book, *Dharmtula, or Religions Weighed*, was carried by a Hindu ascetic into a village of Behar, and proved the means of establishing a Christian community there. A Christian coolie bequeathed Rs. 100 for the spread of three little books which he highly valued, as they had been the means of bringing him to Christ. After his death they were found under his pillow. If we wish to alter the thought of the masses, we ought to be pre-

pared to whiten the fields of India with a snow-storm of lively, penetrating and attractive leaflets. To accomplish this, experts should be set apart to the task.

We deeply feel that figures but partially convey the need which we would here express. The picture is a dark one, taken by missionaries on the spot, and taken for us volunteers. One of the workers asks for "European Knights of the Cross," and adds: "It is chivalry for Christ that is wanted in the hearts of young men at home." Are you to disappoint these dear faithful workers? They are only 1600 among a population more than four and a half times that of the United States, and nearly ten times that of England and Wales. Eight and a half millions die annually.

We close with the words of that friend of Western students, Rev. A. J. Gordon, D. D.: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world!' I remember the day and the hour, when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; give your hearts.'"

THE FALL CAMPAIGN OF MR. LEWIS.

The fall work of Robert E. Lewis, Traveling Secretary of the Movement, has been largely in the great college centers in the New England and Atlantic States. The visitation among these Eastern colleges has been more extensive than that planned for several years, and has been a most profitable campaign. With few exceptions, the colleges of Massachusetts, Rhode Island, New Hampshire, Connecticut, New York, New Jersey, Eastern Pennsylvania and Maryland have been addressed. The variety of institutions visited, reveals the difficulty of the work: universities, denominational, coeducational, women's, post-grad-

uate, medical, technical and theological institutions, together with a few large academies. During the months of October and November he presented the work of Missions as a life occupation in fifty-one institutions.

It is doubtless correct to say that no part of his work has been more arduous or more fruitful than the campaigns in the metropolitan centers of Philadelphia, Baltimore, New York and Boston. And it has been a noticeable fact that the spiritual tide has risen as the work advanced from city to city. The New York and Boston campaigns were greatly strengthened by Mission Training Conferences, which brought together the leaders among the students for intense conference sessions. In New York fifty-seven delegates represented fifteen colleges, in which were 5947 students. The sessions were less routine in character, and were given to real heart-searching. They were days to be remembered. At the Boston Conference ninety-five delegates were present from twenty institutions, and represented 8888 students. This campaign closed with a young peoples' rally for missions, with over a thousand in attendance. One of the most significant of the results of the work in Boston was the formation of the Student Volunteer League—*alias* Union. Thirty-nine volunteers were present to launch the organization, which will shortly include the eighty-nine in the Boston district.

Among the results of Mr. Lewis' fall work, this may be the most noteworthy one: presidents of associations, student leaders and members of faculties have borne glad testimony to the renewed spritual life which has come to them.

THE MONTHLY MISSIONARY MEETING.

A HALF-HOUR WITH GREAT MISSIONARIES.

Some of the most interesting meetings reported last year were those coming at the close of a course of mission class study, when the choicest things met with in the class were given to the

general college audience. As most classes have now finished the Studies in Missionary Biography, let the meeting be devoted to those lives, provided a large majority of those usually present have not been members of the class. Hebrews xi. 32-38 is a suitable Scripture selection.

1. If the four biographies are to be the only ones discussed, the leader should consult the teacher of the class as to speakers and material. The best results will be obtained if a number of students occupy a few minutes each; two or three lengthy addresses may fail to hold the audience. For this service select students who have been most enthusiastic in the study class. As to material to be used, choose some interesting facts not mentioned in the studies, as well as the best things brought out there.

2. If the class and missionary meeting contain substantially the same set of students, for the sake of freshness devote the hour to new characters. Find five persons who have been especially interested in as many missionary biographies, and ask them to give, in about six minutes each, some leading facts in the life of their hero or heroine. They should not attempt to outline the whole biography, but rather state a remarkable incident, or some striking teaching concerning prayer, together with the key-note and grand results of that life. In coëducational institutions, see that both sexes are represented in speakers and biographies.

3. In old institutions having noted missionary alumni, reduce the number of speakers, and ask a professor—if he is enthusiastic concerning missions—to give, in fifteen minutes, an account of the life and achievements of your most noted missionary. Perhaps your institution is partially or wholly supporting a missionary, and it may be wise to have a living sketch of your representative instead of one of a life already ended. Possibly this may be the best opportunity to make a financial appeal for this person's support. In any event, leave time for earnest prayers that the lessons of such lives may not be unheeded.

The Student Volunteer

OFFICIAL ORGAN OF THE
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MOTTO FOR '96-'97. "NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. WHO ART
THOU, O GREAT MOUNTAIN?"

We gladly give the foremost place in this number to Mr. Wilder's bill of particulars concerning India's sore need, though it has necessarily been much abridged. The appeal is issued by the Student Volunteer Movement of India and Ceylon, and is based on an extensive correspondence with ninety missionaries located in all parts of the Empire. The full appeal gives minute information from all great sections, and, aside from general statements, calls definitely for 530 workers,—including both sexes,—needed for industrial, zanana, medical, nursing, educational, literary and evangelistic labors. Mr. Wilder has given more than five months to the laborious and careful collection and sifting of this information. All lovers of that land will unite with the author in the prayer, "God grant that these facts may burn their way into the hearts of our American volunteers, and lead many to come to help in the speedy evangelization of India!"

A cablegram, received by the Presbyterian Board, brings the sad intelligence that their Secretary and our student missionary leader, Robert E. Speer, has been smitten down with fever at Hamadan, Persia, where he had arrived on his tour of inspection of the missions of his Board. The cablegram gave the impression that the case was serious and that a prolonged sickness was anticipated. While as a former Princeton foot-ball player, he possesses a strong constitution, the case is so serious that prayers of friends are desired. There is scarcely a man whose death would be so serious a blow to our Movement and to the wide cause of Missions as his. "The supplication of a righteous man availeth much in its working."

This month contains two days of rare opportunity and possibilities. One is that day of the Week of Prayer, when special supplication is made for missions throughout the world. Five or ten minutes spent in narrating some of the facts in connection with Mr. Mott's tour, so fully set forth in the columns of the Y. M. C. A. organ, *Men*, or in speaking of the significance of the Liverpool Convention, would open the eyes of the Church to the greatness of the times. The second great day of the month is the Day of Prayer for Schools and Colleges. This is the college man's time of greatest vantage. Remember the tremendous interests at stake, the memorable revivals of the past on that day, and God's yearning desire to save or quicken every student in your institution. Let these two days count for the utmost.

The Simultaneous Meetings Committee of the Foreign Mission Boards are making a strong appeal for such meetings all over the land, during the week beginning January 10. They suggest for Sunday, sermons from the text, Matt. xxviii. 18-20; for the mid-week prayer meeting, special prayer for the work of Foreign Missions; for Thursday evening, District Missionary Rallies; and for Friday, Interdenominational Mass Meetings. Stir up your pastor on the subject.

NOTES CONCERNING FOREIGN STUDENTS.

The French and Swiss Volunteer Movement send us two brochures marking a forward step in their work. One is a clear and comprehensive statement of the history of the British and American Movements, the Liverpool Conference, the propagation of the idea on the Continent, and the program of the French-speaking students' Movement. The other is a catalogue containing the best missionary aids in the French language, grouped under the heads, General Works, Biographies, Special Works, Periodicals, Maps, Albums and Photographs, Pamphlets and Tracts, and Diagrams.

A Prayer Cycle, prepared for the use of students and Christian workers of India and Ceylon, has been received from Mr. Wilder. It is attractively gotten up, and while resembling our own, differs from it in containing a larger number of home topics, and also in possessing a weekly cycle in addition to one for the month.

A similar Cycle comes from Australia, as also copies of the Directory and Constitution of the Australasian Student Christian Union. That a marvelous movement is being rapidly developed beneath the Southern Cross, is made evident by these publications.

News come from England that two representatives of the British Volunteer Union, who were our summer school guests in 1895, have entered upon their Indian labors. Mr. Burges succeeds the late Dr. Philips as General Secretary of the India Sunday-School Union, while Mr. Anderson of Oxford engages in Y. M. C. A. work in Bombay.

Central Egypt is rejoicing over the new spiritual life and activity resulting from the association established in Asyut College, while from South Africa comes a wonderful story which Mr. Wishard promises to tell us at some length next month.

China advices state that, as a consequence of the visitation of Messrs. Mott and Lyon, four new associations have been estab-

lished. Though full reports of the Conferences held in various parts of the Empire are not yet at hand, a note from Mr. Mott says: "This is a marvelous country. India impressed us strongly, but China has impressed us still more. I would not have believed this possible, and yet there is no doubt about the fact. . . . Considering the difficulties and the conservatism, we have had a larger and a stronger work here than in India. This is due to the enlarging volume of prayer on our behalf. There is no other satisfactory explanation of the facts." He is especially anxious that earnest petitions be offered for him, as he is now engaged in the delicate work among Japan's interesting students.

THE SUMMER MISSIONARY CAMPAIGN.

So few of the forty-two persons who were definitely planning to spend part of the long vacation in missionary speaking, have reported, that satisfactory statistics cannot be given. Instead, statements concerning typical forms of work will be presented.

1. Efforts by single students laboring individually have been common, though apparently they are not so fruitful as when cooperative work has been done. A sample report of such campaigns is that of an Ann Arbor man, who in a sparsely settled state gave six addresses to 655 persons, and raised a goodly sum of money from churches which had not heretofore contributed to foreign missions.

2. Speaking by young women has been largely through young peoples' societies at conventions and elsewhere, and before evening church audiences. One Cornell worker held, in addition, a mission study class of 16 members. Another closes her report of successful meetings by saying that "the people are ready for the new gospel of missions, if we will only seize the opportunity which God has placed in our hands before we go to the foreign field." The young women of one Ohio institution

were disappointed about securing opportunities for speaking before women's societies, only to find church audiences awaiting them.

3. Coöperative effort directed toward systematically reaching young peoples' societies, would seem, from report, to be the most fruitful in prospective effectiveness. A commendable illustration of such a scheme comes from three Lafayette men who concentrated their efforts on a single Pennsylvania county and ended with a county convention. An interest that led young people to follow the speaker from place to place, the organization of missionary committees and the adoption of systematic giving, the securing of missionary literature, and quickened missionary interest all along the line, are the cheering results of this three weeks' campaign.

4. Another class of work was an intensive effort among the churches. Here Denison University's band of seven men, who toured among the Ohio Baptist churches, makes the best report. Though they addressed many congregations and were successful in raising money, the unique feature of their policy is thus described: "Several days were spent with many churches, literature was freely distributed, missionary libraries started, prayer concerts inaugurated, conversations held and gospel talks given."

5. Wooster University furnishes the best illustration of a campaign organized in connection with a denominational Committee, thus securing the endorsement of a great Church. As their plan was printed in the June VOLUNTEER, readers are referred to that issue for details. So successfully was the scheme carried out, that, at the fall meeting of the Synod, it was officially commended, and it was advised that the matter be presented at the spring meetings of the Presbyteries.

Though returns have been meager, the showing is so favorable that the Movement cannot afford to lose the impetus of the past two summers. Rather, the work should be made more prominent in the future. The best report received was upon a cam-

paign planned by three Wooster volunteers in March last, and they voice their experience in these words: "Begin early to make your plans. . . . We expect to begin, hereafter, *on the first of January*, if not before." What more profitable topic for the next two Band Meetings can be suggested than this: How can we make our summer vacation most effective for the cause to which we have given our lives?

STUDIES IN THE HISTORY OF MISSIONS.

BY THE EDUCATIONAL SECRETARY.

Introductory Statement.

Instead of trying to cover the whole History of Missions in eight lessons, a single period has been chosen—that of the darker portion of the Middle Ages. The studies picture the days when our ancestors were pagans and their countries foreign mission fields, and show us some of the heroes who gave their lives to their evangelization. Hardly any other topic could so plainly exhibit our obligation to foreign missionaries, and the important part that missions have played in the enlightenment of Europe.

The text-book used is one of unusual interest. It is written by Dr. Maclear, Warden of St. Augustine's College, Canterbury, so well-known for his writings on the Bible, and for his varied contributions to the religious history of mediæval times. This work, "Missions and Apostles of Mediæval Europe," has been especially prepared for the Movement by Macmillan and Company, the well known publishers, and is issued in very attractive form. It can be had at our Chicago office for 25 cents in paper, or for 40 cents in cloth, postpaid. This book is so full that every student should own it, as being an authoritative treatment of the topics studied, and a masterpiece of missionary literature. For this reason, also, the classes this term should make a faithful use of the text-book, as little is needed

which it does not contain. Owing to the unwillingness of the publishers to use heavy-faced and italic type in reprinting, the VOLUNTEER outlines will prove labor-saving to the student, and should be used in class preparation.

STUDY I. THE MISSION FIELDS OF THE MIDDLE AGES.

Required reading: "Missions and Apostles of Mediæval Europe," ch. i. *Additional readings:* General Encyclopædias, articles Celts, Slavs, Teutons; Bettany's "The World's Religions," pp. 439-461; Bryant's "Celtic Ireland," ch. iv., especially pp. 80-105; Guerber's "Myths of Northern Lands;" Krasinski's "Sketch of the Religious History of the Slavonic Nations," ch. i.; Maclear's "Conversion of the West—The Celts," ch. ii.; also in same series "The English," ch. ii. and "The Slavs," ch. ii.; Ridpath's "Great Races of Mankind," Vol. IV., chs. lxxiv. and lxxviii.; Traill and others' "Social England," Vol. I., ch. i.

I. The Celtic races.

1. How far amalgamated with the Romans.
2. Cæsar's contact with them.
3. Characteristics as contrasted with Teutons.
4. The Druids: privileges, teachings and power.
5. Celtic "gleemen" and "historians."
6. Original deities. Irish idolatry.
7. Druidic architecture and ritual. Human sacrifices.

II. The Teutonic races.

1. The peoples included under the name.
2. Edda accounts of Allfadir.
3. Nature worship. Omens and diviners.
4. Benevolent deities: Thor, Tyr, Freyr, Baldr, Frigga.
5. Evil deities: Loki and his three-fold off-spring.
6. Temples described; Upsal.
7. Horse sacrifices. Ordinary sacrifices. Human victims; why offered?

III. The Slavonic races.

1. Three main branches; early civilization.
2. Primitive character; later degeneration.
3. Procopius' account of Slavonic belief.
4. Bright and dark deities. Sviantovit and his temple.

5. Description of the after harvest festival.

STUDY II. CELTIC MISSIONS IN IRELAND. ST. PATRICK.

Required reading: "Missions and Apostles of Mediæval Europe," ch. ii. *Additional readings:* Smith's "Dictionary of Christian Biography," and general Encyclopædias, article Patrick; Alexander's "Ancient British Church," ch. ix.; Bryant's "Celtic Ireland," ch. v.; Had- don and Stubb's "Councils and Ecclesiastical Documents," Vol. II., pp. 296-323; Maclear's "The Conversion of the West—The Celts," chs. v., vi.; Newell's "St. Patrick: His Life and Teachings"; Ridpath's "Great Races of Mankind," Vol. IV., ch. lxxviii.; Schaff's "History of the Christian Church," Vol. IV., §14; Stoke's "Tripartite Life of St. Patrick"; Todd's "St. Patrick, Apostle of Ireland."

I. Earlier European Missions. Weakness of Frankish Church.

II. The early life of Patrick.

1. Names. Date of birth. Birthplace. Parentage.

2. Irish slavers. Patrick's slave life.

3. "The Divine Voice" and his call. Preparation.

III. Conversion of Chief Dichu. *Sabhall Patraic.*

IV. Tara. King's brother converted. The Iconoclast.

V. Patrick's preaching: matter, manner, results.

VI. His schools and students for the ministry.

VII. Attitude toward the slave-hunter, Corotocus.

VIII. In Ulster. Armagh, Ireland's ecclesiastical metropolis.

IX. Resists invitations to return to Scotland.

X. Closing days of Patrick's life.

XI. Results of missionary work in Ireland.

STUDY III. FRENCH, SWISS AND ITALIAN MISSIONS. CO-
LUMBANUS AND GALLUS.

Required reading: "Missions and Apostles of Mediæval Europe," ch. iii. *Additional readings:* Smith's "Dictionary of Christian Biography," articles Columbanus and Gallus; Anderson's "Foreign Mis- sions," ch. v.; Killen's "Ecclesiastical History of Ireland," Vol. I., pp. 41 ff.; Lanigan's "Ecclesiastical History of Ireland," Vol. II. pp. 263 ff.; Merivale's "Conversion of the West—The Continental Teutons," ch. vi.; Milman's "History of Latin Christianity," Bk. IV., ch. v.; Montalembert's "Monks of the West," Vol. II., Bk. VII.; Neander's "History of

the Christian Religion and Church," new edition, Vol. III., pp. 29-36.; Smith's "Mediæval Missions," pp. 83-99; Wright's "Biographia Britannica Literaria," p. 142 ff.

- I. General description of Celtic missionaries.
 1. Their spirit and missionary desires.
 2. Pictured as to equipment and pioneering methods.
- II. Columbanus and his labors.
 1. Birth and education. Reasons for becoming missionary.
 2. Arrival in France. Vosges field described.
 3. Columbanus' Rule outlined. His own life.
 4. Description of primitive monasteries. Beneficial.
 5. His sorrows. Easter controversy letter.
 6. As John the Baptist at Burgundy's court.
 7. Exiled from his Burgundian field.
 8. He and Gallus go to Switzerland.
 9. Three years at Bregenz.
 10. Across the Alps to Lombardy.
 11. Dies in 615 at his Bobbio monastery.
- III. Gallus, the apostle of Switzerland.
 1. In the wilderness. Monastery of St. Gall.
 2. Declines a bishoprick. His sermon.
 3. Death, and results of his Swiss labors.

STUDY IV. MISSION WORK IN ENGLAND. ST. AUGUSTINE.

Required reading: "Missions and Apostles of Mediæval Europe," ch. iv. *Additional readings:* Bede's "Ecclesiastical History," Bks. I. and II.; Cutt's "St. Augustine, Archbishop of Canterbury," especially chs. iii.-x.; Green's "Short History of the English People," illustrated edition, Vol. I., ch. i.; Lane's "Illustrated Notes on English Church History," ch. iv.; Maclear's "Conversion of the West—The English," ch. iii.; Montalembert's "Monks of the West," Vol. III., Bk. X., i., ii.; Stanley's "Memorials of Canterbury," pp. 19-55; Traill's "Social England," Vol. I., ch. ii; Trench's "Lectures on Mediæval Church History," Lect. III.

- I. Gregory the Great and England.
 1. Incident of the British slaves.

2. Gregory gives himself to Britain. Recalled.
- II. Queen Bertha as a missionary leaven.
- III. Scheme of educating British slaves as missionaries.
- IV. Augustine and his forty monks.
 1. Missionaries wish to retreat. Gregory's reply.
 2. Arrival on the isle of Thanet.
 3. Account of first interview with King Ethelbert.
 4. King and people converted. St. Pancras Church.
 5. Compromises: liturgies, temples, festivals.
 6. Reinforcements; ecclesiastical supplies and instructions.
 7. Conference with old British clergy. Three points.
 8. Augustine's failure to secure conformity.
 9. Death, and results of his work.
- V. Work of the two parties in the Church.
- VI. Rise of a regularly established church. Its character.

MISSIONARY LITERATURE.

Luther Halsey Gulick, Missionary in Hawaii, Micronesia, Japan and China, By Frances Gulick Jewett. Boston and Chicago: Congregational Sunday-School and Publishing Society, 1895. Cloth, 4½ x 6½ in.; pp. 314. Price, \$1.25; at S. V. M. office, \$1.00, postpaid.

At fifteen, young Gulick wrote: "I will claim the whole heathen world as my countrymen," a prophecy fulfilled in the forty years of his missionary life in the South Sea Islands, in Spain, Italy, Japan and China. His Board Secretary, Dr. N. G. Clark, has said of his ministry, "He has a record unsurpassed in missionary annals." Though his life was tinged occasionally with melancholy, the reviewer has seldom known a man more trustful and Christlike, and more anxious to be a savor of life unto life in many lands. In one respect, this biography is almost unique and surpasses in interest other similar works: it permits us to see six lands or empires as affected by one life, and

this life exerting its influence through medicine, preaching, organizing, and distributing the Word of God. Moreover, it shows us the missionary as he is—in his moments of depression and loneliness, as well as in his hours of exaltation. It is well worth your reading.

Islam; or the Religion of the Turk. By Rev. E. M. Wherry, D. D. American Tract Society, New York, 1896. Cloth, $3\frac{1}{2}$ x $6\frac{1}{2}$ in.; pp. 64. Price, 35 cents; at S. V. M. office, 30 cents, postpaid.

The Religion of the Crescent or, Islam: Its Strength, Its Weakness, Its Origin, Its Influence. By W. St. Clair-Tisdall, M. A. Society for Promoting Christian Knowledge, London. New York: E. & J. B. Young & Co., 1895. Cloth, $4\frac{1}{2}$ x $6\frac{3}{4}$ in.; pp. xvi. and 251. Price, \$1.50; at S. V. M. office, \$1.12, postpaid.

These two books are models of their class. The former is by one of America's greatest Mohammedan scholars, his four-volume edition of the Koran, written in the atmosphere of Indian Mohammedanism, being a standard work. It contains scarcely a superfluous word, and yet, in spite of rigid condensation, it is written in a popular style that allures the reader on until the book is completed. It is valuable from its remarkable comprehensiveness, and is timely, inasmuch as it deals with Islam in its relation to recent Armenian atrocities, disclosing its true inwardness.

The second book, by a Persian authority of eminence, consists of four lectures on the essential points named in the title. Its full chapter analyses and marginal titles make it an eminently usable book. To the candidate for service in Mohammedan lands, it will be especially helpful, as its Arabic and Hebrew foot-notes contain citations in the originals, which will be of service to the Christian disputant. The ordinary reader will also find it most interesting, because of its "at home" view of this great religious system.

If God wanted money, He could create at once a new gold mine for the purpose, but He will not deny His children the privilege of giving.—*J. Hudson Taylor.*

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